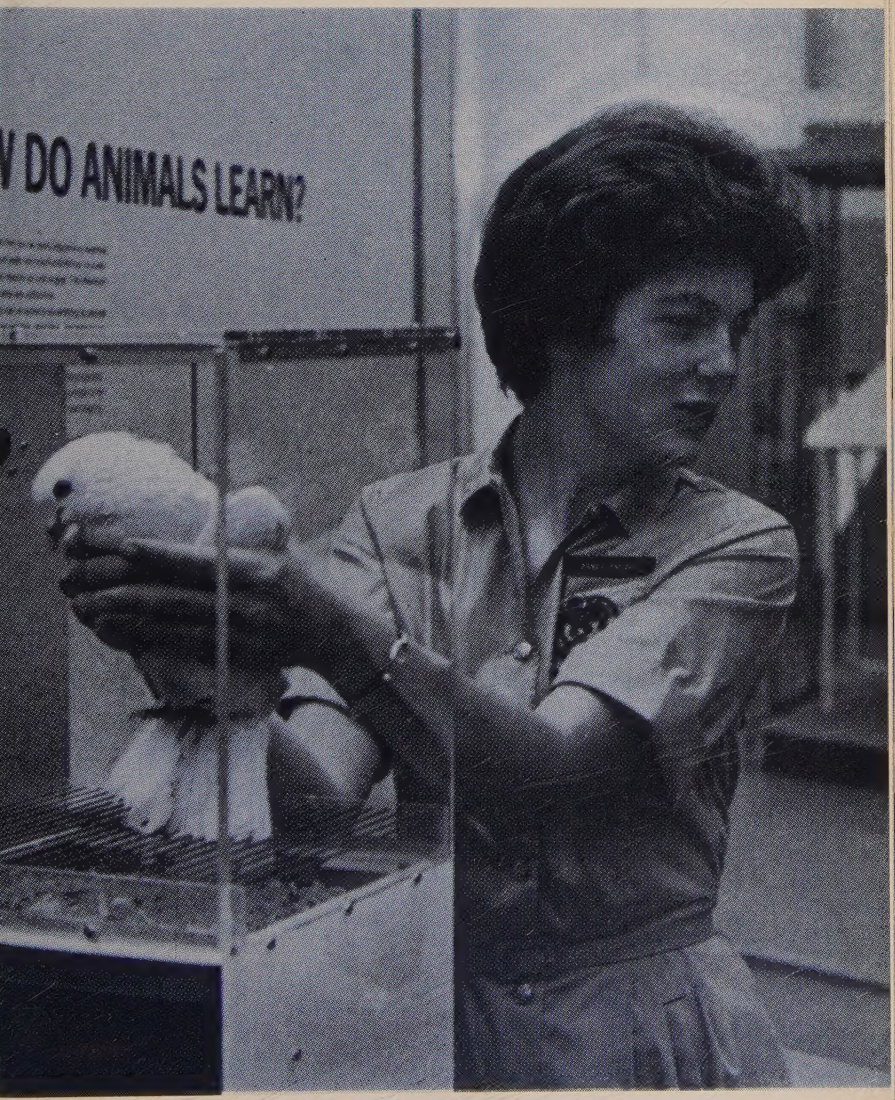
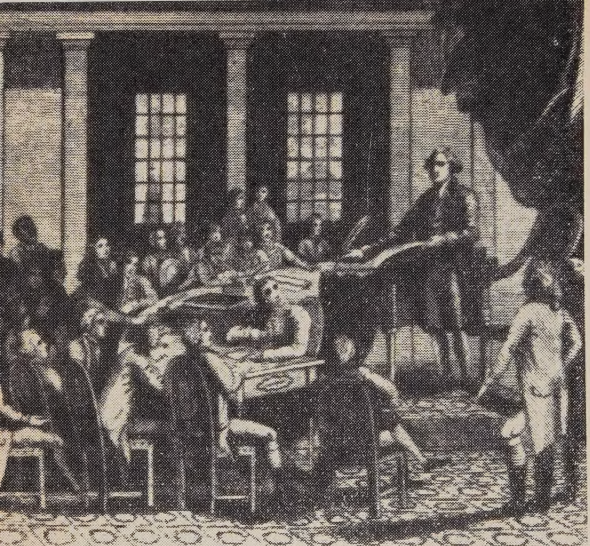
Youth

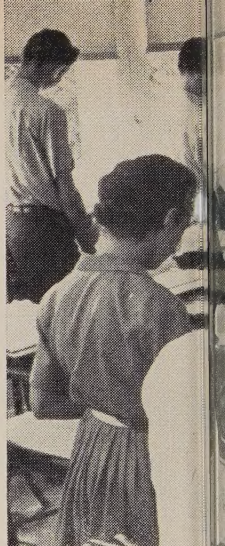
AUGUST 19, 1962

Has God been expelled?
The Odyssey of Somebody John
Nancy talks science at Seattle

Religious Education
EXCHANGE
Pacific School of Religion







Has God been expelle

"ALMIGHTY GOD, we acknowledge our dependence upon thee, and beg thy blessings upon us, our parents, our teachers, and our cou try." This prayer, composed by the New York State Board of Regents, w adopted by the Board of Education of Union Free School District No. New Hyde Park, N. Y., for use in the public schools of that district. T school board directed the school district's principal to require that it said aloud at the beginning of each school day in the presence of a teach No pupil was compelled to join in the prayer over his parents' objections.

By a vote of 6-1, the United States Supreme Court, on Monday, June 2 1962, handed down a decision which requires the removal of such praye from the public schools.

The reaction to this decision has been loudly expressed by groups a individuals in every part of the nation. In letters to the editors and on t floors of Congress the Supreme Court has been accused of everythi from removing God from the public schools to declaring him unconsti

discussing the Supreme Court's recent school prayer decision, the author speaks from his studies in constitutional law

om school?

nal. Some say the "prayer ban" may lead to a national policy of atheism. Since it seems obvious that much of the bitterness toward the Court mes from persons who have either misunderstood the decision or not ıd it at all, let's examine what the Supreme Court did say. Then we can ınsider what reasonable implications can be drawn from it.

Speaking for the majority, Justice Black held that the State had no ıstitutional right to direct the use of a particular prayer in the public ıools. The Court took this stand because the New York State Regents' ıyer was created, adopted, and administered by state officials. And it s used as a religious exercise in the public schools. This is a violation of clause in the First Amendment which provides that "Congress shall ke no law respecting an establishment of religion"—a provision which plies to state government through the due process clause of the Four-nth Amendment.

Although the prayer was non-denominational and its recitation voluntary,

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Should a state tell

the Court opposed the right of any state to tell a public school pupil how to pray or what to say in prayer. It denied the right of any state to sponsor religious exercises in schools supported by people of different approaches to religion, as well as by people with no approach to religion at all. The entire thrust of the decision is against the State's making a particular prayer set as an official prayer of the State and requiring its use as a religious activity in a public school.

The nationwide furor belies the narrowness of the decision. People who see wide spread implications are making assumptions which cannot be reached from the decision. The main points made by Justice Black can be seen from the following excerpts:

"We think that by using its public school system to encourage recitation of the Regents' prayer, the state of New York has adopted a practice wholly inconsistent with the establishment clause.

". . . We think that the constitutional prohibition against an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government.

". . . the people's religions must not be subjected to the pressures of governmental for change each time a new political administration is elected to office.

"When the power, prestige and financial support of government is placed behind

blic school pupils how and what to pray?

ticular religious belief, the indirect coercive pressure upon religious norities to conform to the prevailing officially approved religion is in.

". . . both religion and government can best work to achieve their lofty s if each is left free from the other within its respective sphere."

The decision does not ban the study of religion in the public schools. t does it restrict teaching about the part religious ideas have played the social and political development of our culture and that of Western ilization. In fact, the decision does not prevent a teacher from setting de a few minutes each day for a silent prayer which each child may ate for himself in his own words. Might not the result be far more asing to God than the parroting of a prayer as part of an automatic rcise?

Let us examine other questions which have arisen as a result of this ision of the Supreme Court.

How, in the light of this decision, can a truly democratic gov-nment guarantee those very Christian principles upon which r nation was supposedly founded? The Supreme Court decision es not negate either the principles or the intention of the Founding hers regarding these principles. In fact, the decision preserves them. tice Black spoke directly to this point when he said in speaking of the nding Fathers:

"These men knew that the First Amendment, which tried to put an end governmental control of religion and prayer, was not written to destroy her. They knew rather that it was written to quiet well-justified fears ich nearly all of them felt arising out of an awareness that governments the past had shackled men's tongues to make them speak only the re-ious thoughts that government wanted them to speak and to pray only to God that government wanted them to pray to."

The point is that the United States enjoys religious freedom because each free to worship God in his own way. The Court's action does not re-ct this freedom—it protects it.

Can or should a democratic government do what it can to pre-ve a "Christian way of life"? This is a second closely-related ques-n. If preserving a " Christian way of life" means the establishment of ristianity as a preferred religion, the answer is obviously "No." This es not rule out the right of the people in a democracy to use the pro-ses of democracy to preserve a way of life which is in keeping with

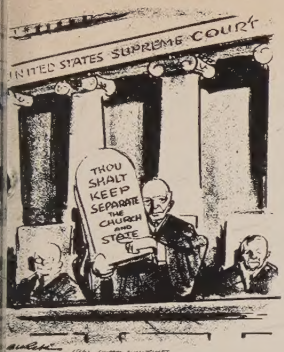
Christian principles. This should not be done, however, through S promotion of religious activities in behalf of Christianity any more th it should be done in behalf of Buddhism.

How, then, can there be any references to religion in the pub schools without indoctrination? To forbid a teacher to express religious ideas when teaching about the Reformation or about religious fluences in history and literature would be as unrealistic as to forbi teacher of civics to express his views on democracy. What must be quired is intellectual honesty and a desire to educate rather than to doctrinate. No teacher should fail a civics student who honestly pref aristocracy to democracy, provided that he can demonstrate that understands both philosophies. By the same token, a Protestant teachi the Reformation may express his views on why he thinks Martin Luther w right, but he has no right to flunk a student who demonstrates a knowled of the facts of the Reformation but cannot accept Luther's theology.

How far should the Supreme Court go to protect minoritie This is a question frequently asked when the Supreme Court decision criticized as a judgment for minority rule. The answer is that the Co should protect minorities when in doing so it is in line with its interp tation of a constitutional principle. No minority should be protected any time merely because it is a minority. Such protection as that given the religious minorities on Long Island was not protection of the minori It was protection of the principle in our Constitution which says th shall be no law respecting the establishment of religion.

If you wonder what all the fuss is about, bear in mind that feelin over religious issues run deep. This may mean that people possess de religious convictions, or it might mean that they possess deep religi intolerance. Since there is nothing in the decision which prevents a deeply religious person from praying silently to God, one wonders h much religious faith is held by the person who wrote to one of the pare involved in the case, "You Communist Kike, why don't you go back Russia?"

Another reason for the furor is that many in the South and elsewh have been unhappy over the Court's defense of civil rights. The Pray Case provides such persons with an excellent opportunity to show that th were right all along when they called the members of the Supreme Co incompetent. Add to this group of critics those who charge that Supreme Court has been too liberal in its decisions regarding Comm



"The 11th Commandment"

"Next!"

"Oh Well, Another Day, Another Decision!"

Faith is voluntary

nists. Then the entire fuss becomes clearly an attack on the Court from many groups which see the function of the Court as defender of their particular point of view.

The independence of the judiciary is at stake in this controversy. What's being questioned is the freedom of the Court to decide issues brought before it on the basis of *its* interpretation of the laws and the Constitution, without these judgments being used against it by groups or individuals who disagree with these interpretations.

The right of all parents to determine the religious faith of their children is also at stake. This means that these children shall not be put in a position where they must either submit to the prayers and religious activities imposed by the State or refuse to conform and risk wrath and ridicule. Would you someday want your children to be placed in this dilemma? The Regents' prayer today may contain views with which you agree. Suppose the Regents' prayer of tomorrow contains views with which you disagree? It is precisely this situation which the present decision is preventing. Whether they realize it now or not, those who believe that religious views are too personal, too sacred to be determined by the State have won. The losers are those who believe that they have a monopoly

on religious truth and the State should use its institutions to encourage rest of society to accept it.

The real question is: How will the decision affect the practic in those schools which wish to abide by the Supreme Court de sion? Within the next school year, many schools will simply ignore t decision and continue as usual. But a school which does want to live cording to the decision will not have prayers said aloud by the pupils the teacher. Such a class or school can, however, set aside a period time for silent prayer.

Other activities might very well continue. Glee clubs may still si hymns as selections in a regular repertoire which is not part of a religi service. The decision certainly would not interfere with Christmas a Easter vacations.

What about Bible reading? The Supreme Court is expected to cide this particular question this next year, so one can only hazard a gue My guess is that if Bible reading (even without comment) is part of religious exercise, it will be banned. If the students use Bibles, along w other materials, as literature or in a study of prose style in English Co position, or in any other non-religious context, it could be done so wi out violating the U. S. Constitution.

Is the State using its resources (financial and otherwise) support the propagation of a particular religious faith or reli ious faiths in general? This is the constitutional test which must applied to all religious references in schools and public-supported insti tions generally. To say that this test makes the Supreme Court an religious and that this means the United States is becoming more like t communist countries in its attitude toward religion is a great misund standing.

The difference between the status of religion in commun countries and the status of religion in the United States is sim the difference between the State teaching that religion is a lie and t State leaving religious teaching to the parent and to the church. V would become like the communist nations if the State were to teach particular faith as the truth and all other faiths as lies. Only under t conditions of religious freedom which this nation preserves can true ligious faith—the faith which a person feels voluntarily, free from a feelings of compulsion by law or social custom—be preserved. A fa which is compulsory is not faith at all.

nust it protect the freedom of all faiths?

What, then, does this constitutional test question say about ferences to God in Congress, the Court, on documents and ins? The answer is anyone's guess. This writer believes that in practice ne of these references is likely to be eliminated by the Supreme Court cision. But in terms of the constitutional principles laid down by Jus- e Black, all of them might very reasonably be considered unconstitu- nal. When Congress or the Supreme Court is opened with prayer, there no question that the State is creating and has presented an official ayer which recognizes the authority of God. The same can be said for e inscription "In God We Trust" which is on our coins.

If it is true that these other references are contrary to the spirit of the cision (although Justice Black might well deny this), why is it unlikely at they will be eliminated? A combination of several factors are in- lved here:

(1) Separation of powers would deter the Supreme Court Justices from terfering with the procedures of the Congress. (2) No significant indi- dual religious freedom is being impaired by "In God We Trust" and ongressional prayers, etc. Thus, those contesting these practices would ot have "standing" in Court, and (3) The Supreme Court tries to avoid swering questions which go beyond what the specific facts in a particular se require.

What does all this say about our religious heritage as a nation people who overwhelmingly profess a belief in God? The swer is that the denial of the right of the State to inject belief in God to a public school or other public institution does not deny the fact that od exists. Nor does it deny that the American people have overwhelmingly lieved in this existence and that we have been dependent on him. What e decision in spirit, if not in letter, does mean is that we may not have this ith affirmed by the State or its agents without running the risk of im- iring the principle of Church-State separation.

The Supreme Court, therefore, has not destroyed religious faith, it s preserved it. Those concerned about the spiritual development of ople in this land should use the existing facilities provided by the urch. They should seek to increase the opportunities for religious aining in the home. And they should *not* look to other agencies to do job which is inescapably their responsibility to perform.

—DR. LEWIS I. MADDOCKS

God speak

hrough the Bible

Do you really believe that?" asked the boy next door. "Do you really believe that God speaks through the Bible? How can he? How does book talk? Especially when it was written centuries ago by men who dn't know what we know today? Who's ever heard God, or seen him? ow does anyone know what God says? If God does speak through the ble, then why don't I hear him when I read it? Is something wrong with e, or what? I want to hear, but can't."

I was overwhelmed. My friend's questions were not easy to answer. As matter of fact, they couldn't be answered in one brief conversation. hen a young person—or anyone—is probing deeply into life's meanings. iswers don't come easily, for a mind that is searching is restless. And ith each answer, more questions arise.

What is life all about? Why am I here? Is there a guiding Purpose in is world? Is there a God? What is he like? How does he keep in touch ith us? What does he want me to be? How can I hear him speak to me?

A growing person never stops asking questions. These are the questions r which we keep on finding more and better answers the older we grow id the more we think about them. And we find our answers in our day-to-ay experiences, if we take the trouble to think about why we are here, hat we are doing in this life, where we want to go, and who we want to ecome. As we puzzle with life's biggest questions, we open ourselves to new isights, new understandings. In the very act of probing, doubting, and earching, we attune ourselves to hearing God speak to us. The answers ome, if we are willing to trust God, and let him be the center of our lives.

We cannot possibly meet God face to face, as one equal to another, for od is so much greater than anything or anyone we can even begin to nagine. We stand in awe in his presence. In his light we see the world

anew. When Moses, according to the story in the book of Exodus in th Bible, went up Mt. Sinai to talk with God, even he could see only th shadow of his back, as the Oriental writers described the belief that G is too great for any human to know.

How does God speak to us? Well, what happens when anyone speaks First of all, he usually has something to say. And then he tries to say it the best way possible. God's word is what he has to say to us. And he sa it through life itself. Speaking is not confined to the use of words uttere orally. Speaking occurs through action, as well as words—if, by speakin we mean letting something be known to another person. We communica ourselves best by what we actually do, not by what we say. As Christian we are most effective in telling others about God by the lives we live.

The best way we have of knowing God is through his activities in th lives of people and events in the world around us. And we, as Christian know that God works through men's daily lives because of Jesus Chris In his life we see a man who was completely committed to trusting Go and being and doing what God wanted. Christians believe that God r vealed himself most fully in Jesus Christ, showing us what God is lik demonstrating the kind of life God wants us to live among our fellow men and offering us both forgiveness for our failures and power to be bette persons. As we know Christ, we know God.

Man's understanding of God has changed, but God has not changed Through the ages man grew in his knowledge of God, reaching the fullnes of God's revelation in his Son, Jesus Christ. Ever since, man has tried t comprehend and put to practice all that Christ revealed to us about God As we think of Jesus, ponder the meaning of his teachings, wonder at th marvelous things he did, and meditate upon his death and resurrection God is speaking to us. He is getting in touch with us personally. Just a God spoke to people through Jesus when he lived on earth, so the writte words of the Bible stories about Jesus are a way in which God speaks to u of himself and our lives. Christ is God's Word among us.

The Bible is the story of men, like you and me, who are seeking answer to life's biggest questions. And like us, they often failed to hear God' voice or, if they did hear, they often failed to do what God would hav them do. And so we can learn from these men of ancient times. God speak to us through them, as we read the Bible.

The people whose activities and history are recorded in the Old and Ne Testament are men who knew that God was concerned about their lives an had a purpose for them, along with certain requirements for them to liv

ı ı the one that's wrong, or what?

› to. To be sure, many of the people disobeyed God more than they eyed him, but what happened still tells us of God acting in their lives. d it has meaning for us today. As we read this record in order to find ore about God from it, our ideas may be clarified, new questions may me to mind. We get involved in trying to figure out what was happening, hat God was doing. In the process, we enter into the belief that God is tal in life. This may seem indirect, but it is powerful communication.

If this is how we understand that God speaks to us through the Bible, then e have to read and study the scriptures thoughtfully. We must see more ıan words. We can't just pick up a Bible, open it to page 243, and ex- ect some message from God to pop out at us. It takes time, discipline, atience. Nor can we turn to the Bible simply to find support for what we lready do or believe. We must open ourselves to what is being said.

When a message does pop, it may come quietly, but brilliantly, like unrise lighting up the dark earth. A better understanding—a new insight —may suddenly dawn upon us after we have wrestled with a problem or truggled with an idea. The basis for this solution rests in our having pened our lives to God's way as it is disclosed in the Bible. This illumina- ion may come when we are not actually looking at the pages of a Bible. But it will come in time because we have been taking God and the Bible eriously. It will come when we have done more thinking on our own.

Once a friend of mine had been very ill. Recovery had been slow. Im- atiently he longed to be up and about at his old pace. Now and then he eread a passage from Isaiah, "They that wait on the Lord . . . shall mount p like eagles." Or he recalled Paul's words, "All things work together for ood for those who love the Lord." Then he would tell himself that strength ould return in God's time, not his. Convalescence was to end at Easter. n the morning before Easter a very strange thing happened. Unexpectedly decision about his future became clear. For months he had been trying o decide whether to change jobs or not. It had been a difficult decision to ake. Suddenly he knew that he would make the change, just as soon as e felt able. "And you know," he said, "many things fell into place in that inute. I felt like a new person. I was absolutely certain my decision was ght. And, strangest of all, I understood what Easter is all about more lly than I ever had before. If ever God spoke to me, it was then."

Living in expectation that God will come to us through life's events is a iblical attitude toward life. It is founded in learning how to hear God eak to us through the Bible. It is a hearing habit that requires cultivation. ut it is one which will grow.—FRANCES EASTMAN

NANCY HARVEY:

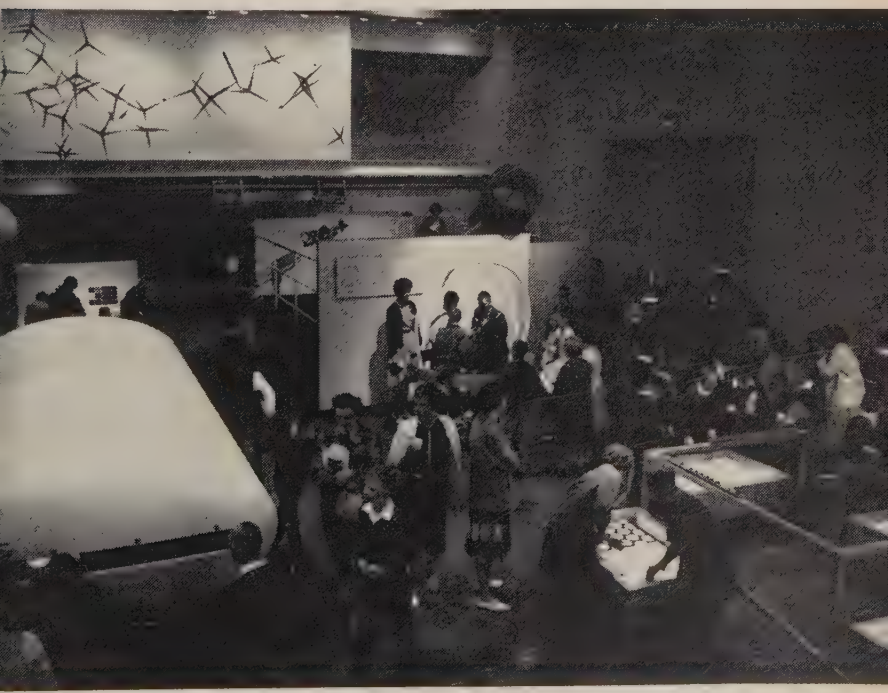
SPACE AG

NANCY HARVEY is convinced sh is one of the luckiest teenager in America this summer. Th source of her good fortune is he job, which has made her miss a semester of college, keeps her on her feet seven hours a day answer ing questions, and has tied her t a schedule that all but eliminate her social life. But to Nancy these inconveniences are but a trifling price to pay for the glamour and excitement of being a part of the Seattle World's Fair.

Nancy is one of 40 college girls who are demonstrators at the fabu lous United States Science Pavilion at the Fair. To prepare for her summer job, Nancy and her fellow workers had a two-months inten sive training session before the opening of the Fair. They were drilled not only in scientific sub jects but were given pointers on how to explain complicated scien tific principles in laymen's terms. "We even had a lady from a charm school come to teach us how to stand and walk," Nancy remembers, "and every day we got into our leotards and did exercises to keep us in good physical shape."

UIDE

Vancy can put aside her demon-rator's microphone when she en-ers the "Doing Science" area eserved for visitors between the ges of eight and 13. This room (pictured below) *is equipped with ngenious devices the young visi-ors can operate themselves. Nancy elps them discover by experimen-ation a multitude of scientific rinciples in physics, astronomy, iology, mathematics and chemis-ry. They learn quickly.*



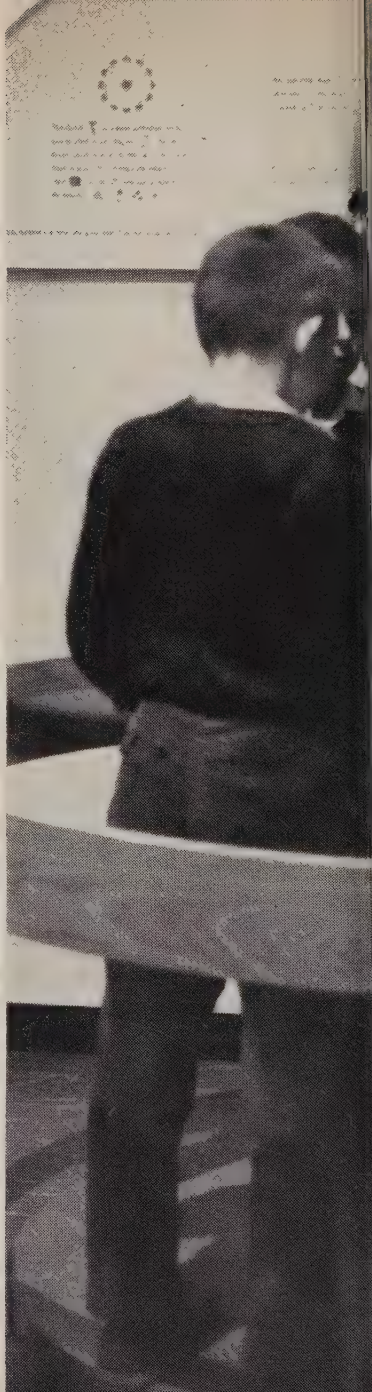
People are inspiring — and tiring!

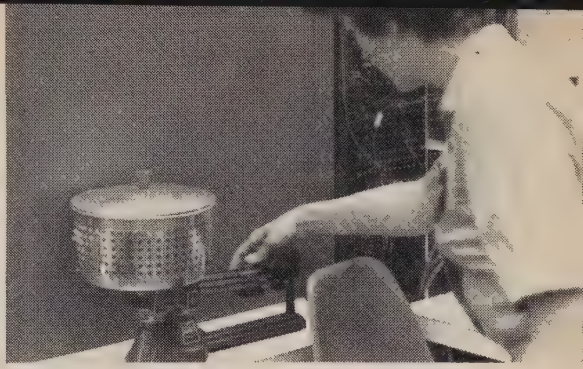
The girl guides are somewhat disappointed that there haven't been more questions. "We were prepared to teach, but most of the visitors just look at the exhibits and pass by without asking questions. I guess most people come to the fair for a good time and not to study."

Whether or not they come to the Pavilion to learn about science, visitors cannot help but be infected with the girls' enthusiastic and genuine interest in their work. To maintain a fresh sense of discovery and learning, the girls are encouraged to keep studying from books given to them and to pass along puzzling questions to their supervisers to answer. They also rotate among the different exhibits to get a change of pace. Even after several months on the job, Nancy says that her work is still every bit as exciting as it was at the beginning.

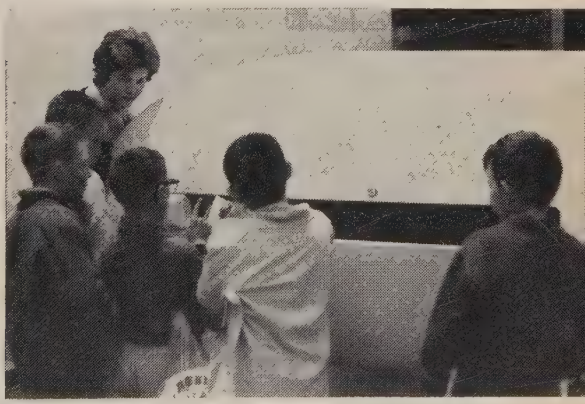
"It's the people," she explains. "We see all kinds. After a while they really don't seem like individuals any longer, but *all* different aspects of a whole. It's people who make the job both thrilling and *so* tiring. For example, at 9:30 p. m. when I've said 'These are our White Carnoe pigeons' 250,000 times that day, some lady says, 'What are those *poooooor* chickens doing?' "

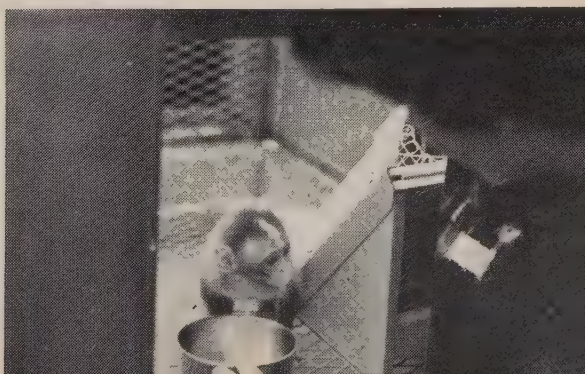
Distinguished visitors also add to the excitement of the girls' work. Nancy had a chance to meet and





Nancy's favorite assignment is working with the experimental animals—monkeys, baby chicks, pigeons, rats and mice—whose behavior under controlled environment gives valuable clues to human progress. In the "Doing Science" area children see a demonstration of parallax (below) *and study the principle of a gyroscope* (left).





Not all is work for Nancy at the Fair. She and Joan Commeree, a best friend fr Fauntleroy Church and a hostess in the Great Britain exhibit, get together at Nanc "favorite place to eat"—the Food Circus. There they can sample food from ev restaurant in the world. After hours she relaxes with her family in their suburb Seattle home. The Harvey's are very active in Fauntleroy Community Church.

exciting and
morous — but work!

with the Shah and Empress of
for about five minutes on
ter morning. "Then," she con-
es enthusiastically, "when I was
sonally asked if I would like to
t Col. John Glenn in the com-
sioner's office, I was overjoyed.
was *quite* a guy."

Second in importance only to
people is the *real* sense of ap-
ciation for, and awe of, this
ld and its science which I've
ned from my work. I will never
this new-found loyalty."

Nancy, who is 19, left Beloit Col-
in the middle of her sophomore
r to begin the training session.
fact she had to leave a few days
ore her first semester finals, but
arranged with the college to
e her exams in the study of her
nister, Rev. Donald Lamka of the
ntleroy Community Church.
ncy was very active in Pilgrim
lowship there before college.

Nancy is not a science major—
demonstrators were chosen more
their poise and general intel-
nce than for being "brains" in
one field. When she finishes
work at Beloit she wants to
ch—maybe as a short-term mis-
nary. "I'd like to do something
rseas. I haven't decided whether
should be with the church or
h the government. And, of
rse, I do want to get married."

—MARJORIE HYER

Nancy and her fellow demonstrators feel affectionate about the experimental animals. They've even adopted their favorites and watch their progress with care.

Reverse freedom riders need "understanding & compassion"

Churches, welfare agencies and the state's people have been called upon to meet "cruelty" with "wisdom and love" by assisting impoverished Negroes sent north through so-called "reverse freedom rides." Protestant Episcopal Bishop Anson Phelps Stokes, Jr. of Massachusetts made this statement as six more Southern Negroes—provided with one-way bus tickets by segregationists in Little Rock, Ark.,—arrived in Hyannis. Unemployed and penniless, they are six of 71 who said they had been promised jobs and housing in the Massachusetts community by segregationist officials in the South.

Bishop Stokes said the reverse freedom rides "represent a tragic lack of humanity."

Oklahoma teens adopt code on youth's social problems

Teenagers from five churches in Tulsa, Okla., have drawn up a code in which, after much debate, the abolition of social clubs in their high schools was a major plank. Adopting the name, "Youth Organization Unlimited," they pledged themselves to study and work on social problems facing young people on Tulsa's North Side. They also came out strongly against the use of alcoholic drinks by teenagers under any circumstances, and even included a code of behavior in the use of the telephone.

youth in the NEW

The painting of a wounded Ame can eagle by Sharon Whittaker, of Ravenna, O., won first prize in contest held annually by the Gene Federation of Women's Clubs. Sharon explained that the eag symbol of America, is half-dead cause of the worry and strife goi on in the country. The people wo der if they can pull the eagle out its misery and keep this land fr

Youth channel funds to needy young people around the glob

Youth groups around the wo have subscribed nearly $18,000 more than one-third of the goal the 1962 World Youth Projects, youth inter-church aid progra through which funds are channel from young people in one part the world to help their contemp raries in another.

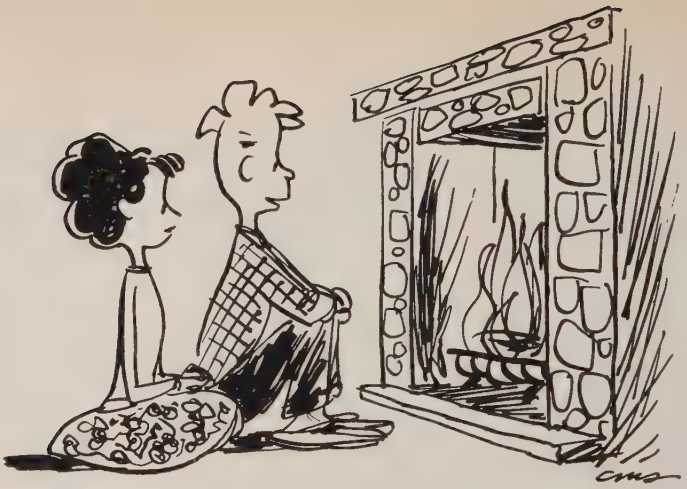
A total of $43,477 is being soug this year for 43 ecumenical pr ects in Africa, Asia, Europe, La America, and North America. Pr ects on the list range from payme of the salary for a youth secreta in Central Africa; to aid for journalism workshop in the Phil pines; to construction of a you center in Norway; and to supp for a program to help teen-age dr addicts in New York City.

ıristian nationalism reduces ırist to a "tribal god"

Any attempt to nationalize Chris-nity would result in reducing rist to a "tribal god," Prof. Al-rt S. Geyser of Pretoria, South rica, told a student rally at Cape-vn University. Dr. Geyser, a ominent theologian and strong op-nent of South Africa's racial gregation policies, was speaking "Christian Nationalism and Aca-nic Freedom." The student rally s held to protest the government's neral Laws Amendment Bill, ich would give officials extreme wers to cope with sabotage and ional emergencies. Some Chris-n leaders in South Africa believe legislation is intended to but-ss the government's current racial icies.

Dr. Geyser declared: "I am filled h apprehension that two words of honorable standing—Christian and national—have been gradually turned into a hyphenated slogan to serve as a powerful tool of party politics. All nationalisms harbor sizable amounts of hatred—hatred of other races and other nations linked with fear."

If the word "Christian" qualifies "nationalism," he said, "it is an unparalleled contradiction of terms. Christianity ignores all boundaries and disregards racial distinctions. Nationalism advocates love of one's own as opposed to self-denial. Nationalism indulges in propaganda; Christianity in missions. Christian nationalism harbors the danger that we will give to Caesar those things which are God's. People who dare to criticize Christian nationalism expose themselves to charges of being Communists. It's a risk we take in the service of academic freedom."



"Another good thing about just sitting looking into a fire is there aren't any commercials!"

YOUNG PILLARS

"I think maybe I've discovered my trouble with getting out of bed, Mom . . . I think I'm allergic to morning."

nay we quote you?

he God to whom little boys ay their prayers has a face ery like their mother's.
—James Matthew Barrie

ove is seldom as blind as iate. *—Arnold H. Glasgow*

t a summer church camp for igh school students, one lady ounselor had complained bout the young folk walking and-in-hand across our camp rounds. The director ummed the whole thing up for our evening staff meeting: "It seems that God has seen fit to create us male and female, but it would also seem that Miss Johnson feels that the Lord has made a great mistake."
—George C. Desmond

Think like a man of action and act like a man of thought.
—Henry Bergson

There are two reasons for the proverbial persistence of anglers. The first is that the fish are biting; the second is that they are not. Either is a sufficient justification for fishing a little longer.
—Fred Streever

Our security depends not on our military position alone, but on our position of leadership in the world . . . The ability to define a noble purpose, the ability to speak to people's hopes, the ability to inspire commitment — all these are part of vital leadership. It is impossible to conceive of national safety without such leadership.
—Norman Cousins

Youth

COVER STORY

"How Do Animals Learn?" People are interested in learning the answer to that question and many others when they visit the Seattle World's Fair. As a demonstrator in the U. S. Science Pavilion, it's up to teenager Nancy Harvey to answer their questions and to teach the Fair visitors as much as she possibly can about the scientific research projects there. The vast panorama of scientific exhibits and the great variety of human personalities with which Nancy works every day make her job continually fresh and exciting.

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AUTHORS: Dr. Lewis I. Maddocks, who is Washington Secretary for the Council for Christian Social Action of the United Church of Christ, received his Ph.D. degree in political science and constitutional law and he writes about the Supreme Court decision from his background in this area; Dr. Frances Eastman, chairman, Leadership Ministries, Division of Christian Education, Board for Homeland Ministries, United Church of Christ; Marjorie Hyer, Associate Director, Office of Communication, United Church of Christ; Lee Benjamin, Director of Youth Activities, First Congregational Church, Chappaqua, N. Y.; prayer by David O'Neil of the First Congregational Church Pilgrim Fellowship, Chappaqua, N. Y. (given on Youth Sunday, 1962).

e Benjamin is a newcomer to the field of Christian youth activities. ior to his full-time job with 300 young people in First Congregational urch, Chappaqua, N. Y., he had been a teacher, writer, film director l advertising executive. He came into this field because he saw a need l heard a cry for help from sensitive young Christians he knows.

gry young Christians!

r was a few minutes after eight o'clock in the sanctuary of the First Congregational Church in Chappaqua, N. Y., a wealthy Westchester mmunity. Outside an angry January wind was rapidly pushing snow into e footprints leading to the front door. Inside, over one hundred and ty high school students were singing: "I'll go where you want me to go, ar Lord, over mountain, or plain, or sea; I'll say what you want me to y, dear Lord, I'll be what you . . ." Suddenly, and without warning, an ractive blonde, a junior in high school, stood up.

"Wait!" she cried. Hymnals dropped, still open, into laps. Some of e singers stopped agape at this insolent intrusion; and quick intakes of eath were audible as she moved quickly into the aisle.

"Stop! Stop singing, all of you, right now!" The remaining singers let eir words trail off into nothingness. The organ stopped abruptly as the l marched to the steps in front of the altar and faced her stunned con- egation of fellow teens.

"How can we go on singing week after week, mouthing meaningless rds?" Her voice was half pleading, half angry.

"Is this the purpose of singing hymns, just because it's the *thing* to do in ery worship service? Is there one of you who can remember the last e you sung before I interrupted? Look at your books now with me. ill we 'go where He wants us to go'? Do any of us really '*say* what He nts us to say'? And, my fellow friends, will we '*be* what He wants us to ? Do you really think when you sing?"

And for the next 15 minutes this girl, who to my knowledge hasn't the

slightest intention of entering any phase of the ministry, used these quo tions from the chorus of "It May Not Be on the Height" as her mo effective text for a potent, long-remembered talk.

The audience, sons and daughters of wealthy families, for the most pa listened with complete respect and admiration. Then they arose and sung the hymn. The words became a prayer and a promise as they ran through the modern walls.

This kind of worship service happens every Sunday evening for th final half hour of a three-hour Pilgrim Fellowship youth program. It isn always the same, and it isn't always a girl, but the feeling of form-rebellio is almost always evident.

A few weeks following this service, a senior boy came down the ais during a meditation period and spoke of the many symbols of the Chri tian Church that could be seen by simply raising one's eyes. And then h brought their meaning adroitly into focus for his congregation.

And still another student delivered an original prayer which was a honest expression of the frustrations of youth. (This prayer appears o the back cover of this issue of YOUTH.)

These, then, are my Angry Young Christians who would rather b active Christians than spend their time in oral group prayer. Merely cal ing themselves Christians will not suffice for their responsibility. Or as on student so aptly put it: "Just sitting on the bench, in uniform, doesn't mak me a football player at school."

I have felt this teen-age rebellion in the clothes they wear, in the pro grams they watch on television, in the theatrical idols pinned to thei walls, in the blaring Rock 'n' Roll and fads by the hundreds they pick u and cling to constantly.

I will admit I was a little nervous when I found that this same rebellio was evident in their religious outlook. But as I got closer to them, I bega to understand and sympathize with their rebellion, to the extent that I kno I am one hundred percent for the rebellion. I even encourage it as muc as I can, with a great deal of care.

This is sincere and honest on their part, for they are rebelling onl against form. Form that has been passed down to them as sacred an unchangeable from their ancestors. But they are *not* rebelling against th dignity of man and his religion. They are *not* attempting to destroy moo or meaning in a service of worship. They are merely searching for a mo natural *way of their own* to communicate with their God. They becom aroused when their fellow members become irreverent. They frown upo "shock-treatment simply for the sake of shocking."

Yet, with all their reverence and sincerity, their innovations continual

ck the more conservative members of the congregation. What are these ovations? Well, they would like to include a new pattern to the music. ey have attempted jazz in their own worship services, but would not nt to see it in the regular Sunday morning service. They would like to more histrionics in the church, even though the mere mention of eatre' brings down the wrath of the adults. But the kids do know that atre got its start through religious rites and they see no reason why od social and religious drama cannot come back to the church.

Rhythm choir, or sacred dance, is also beginning to spring up in youth oups throughout the country. The adults fight this entry into the church th even greater fervor than the other innovations. If I could give any these doubters an opportunity to direct and feel the deep spiritual nificance the kids attach to sacred dance, they would then realize that s "rebellion" goes much deeper in their young minds than just a "fad."

When we included a beautiful rendition of sacred dance in our recent outh Sunday service, we received calls the following day to the effect at these "dancers in their sleazy costumes (choir robes and bare feet) ere exactly like a Georgia Camp Meeting." Oh, that some of our people uld look at a religious service with the same seriousness and reverence the congregation of a Georgia Camp Meeting.

The interesting thing about it is that the young people may even feel me of the true spiritual significance that really existed at these camp eetings. Or why would they rather listen to Mahalia Jackson sing from e soul, than listen to a thousand Norman Luboff and Fred Waring choirs nging hymns? Or why do they, at the end of their evening worship, form "friendship ring" holding hands around the sanctuary and sing *Kum Ba ah, Lord*, which comes from an old spiritual and means "Come By Here, ord"? Why do they sing this rather than *The Old Rugged Cross* or *God e With You Till We Meet Again?* They do it because it's a song they ve adopted, themselves, to say what they feel must be said.

In this rebellion, with caution and proper handling, we have a positive wer potential—a million times more powerful than the most terrible smic weapon. If we will only attempt to understand, guide and work with not as adults working with children, but as Christians working together, e are in for some pretty encouraging and exciting results now and here, morrow and the world—with our Angry Young Christians.

—LEE BENJAMIN

. from a play for teens by Lee Benjamin ▸

THE ODYSSEY OF SOMEBODY JOHN

EXCERPTS FROM THE PLAY/

VOICE: This is the Odyssey of Somebody John.
You heard me right, Somebody John.
Called this way because **he**
Wanted to **be** Somebody.
At least he is called this way by me,
For I am Somebody's God, you see . . .

* * *

Somebody John, or Somebody Lou,
Iowa Jim, Leningrad Sam, or Somebody YOU!
It belongs, this story, to anyone . . .
Many at most . . . too many.
And so, I've picked a boy, confused among men.
A young Somebody . . . losing . . . and winning,
And standing to lose again, and again!
Losing a childhood . . . winning a faith.
"Well, then, what has he got to lose?" say you.
Say I: "Everything!"

(SPEAKER I and SPEAKER II move from the chairs and come up to the lecturns.)

VOICE: Don't be confused . . . neither of these is Somebody John Complete. Yet, both are of his making . . . of his makeup.
Two elements, if you please,
Each trying to win. For your enjoyment.
Good . . . on one side . . .
And his counterpart . . .

* * *

OHN, an average-looking boy of 16 or 17 moves down center)

H SPEAKERS: There was a time when we were one.
ne . . . indispensable, a strong, unified ONE! . . .

AKER I: And then . . . as surely as winter brings the gentle snow
violent change in being ran a slow, warm feeling
a young heart . . . at that age of magic in a few . . .

AKER II: That magic age when something
lls a Somebody what he **must** do.
nd for the first time, eyes see clearer than before.
nd the self knows for sure at last.
nd new sounds are heard loud and clear.
ries . . . cries that never let you get away
rom the fact that you have a purpose
n God's world . . .

TH SPEAKERS: . . . But first, he had to really be Somebody . . . Really Somebody!
Who could stop the cries. But what could he be? . . . A man of God can answer
any cry
nd no one else, no matter how they try.

HN: (Rises, pondering this) A man of God is Somebody?
continuing . . . The truth dawns on him.) Yes, . . . yes a man of God **is** Somebody!
Of course! A man of God can answer the cries! . . . I'm going to be a man of God!

* * *

JOHN and his MOTHER and FATHER are sitting at the dinner table. They panto-
mime eating imaginary food.)

OTHER: Did you have a good day, dear?

THER: (Grunting) Yep. Three contracts and a fat commission for the old bankroll!
(Pause . . . count three) Say, what was all the shouting about when I came home
a while ago?

OTHER: (Confused) Shouting? (Realization) Oh, yes . . . Johnny was telling me he
is going to be Somebody.

THER: (Sarcastically) Finally?

OTHER: (Patting her husband's arm) Now, George.

THER: Well, critic . . . what have you decided to be?

HN: I'm going to be a man of God!

THER: What's it pay?

HN: (This stops him a moment.) I . . . don't know. I haven't found out. But that's
not important just now.

THER: Not important? (Shakes his head in disgust) Well, I suppose you're too
addle-headed to appreciate what I'm talking about.
n the first place, what do you mean, "a man of God"?

HN: (He finds it difficult to get out) A . . . min . . . minister, I think.
FATHER chokes on his soup . . . then rolls into uncontrollable laughter. MOTHER
looks at JOHN feeling his hurt for a moment, but she cannot help joining the
infectious laughter. JOHN gets up, biting his lip, and moves down center.)

SPEAKER I: It is here, I think perhaps you can see,
The **I** began to be a **we.** The separation was complete.
The doubt had finished its gnawing.

SPEAKER II: It could have been healed even then. But there were other events in
young Somebody . . . the new Somebody . . .
They saw that this didn't happen.
(They laughed at him in English class. They laughed at him in speech class. Th
called him "Saint Johnny the Somebody!" Only Lucienne, his girl, and God
not laugh!)

* * *

(Parents, friends and college-bound students are milling about the train station.)

PUBLIC ADDRESS: Train number eleven, The Western University Special is now
ceiving passengers at gate number two.

SPEAKER II: You're going to Western, Johnny boy, . . . Western, the teenager's drea
Away from mom . . . away from dad . . . away from curfews, overshoes and b
news.

SPEAKER I: You're going from childhood into maturity . . .
You're going from pennies . . . into dollars . . .
From security into confusion . . . from taking to giving
From contentment . . . into fear!

JOHN: But why? Why am I going? Why do I have to go? . . . I'm ready now!
I know what I want to do.

SPEAKER I: Wanting isn't enough. You'd be torn to shreds out there! . . .
You've already had a taste of it . . . the embarrassment of admitting you wa
to help mankind. But the world needs you . . . even though the word, God, stic
in your throat every time you say it.
They'd tear you to shreds!
Unless you're armed with the proper foundation . . . and the knowledge. And t
real, final, solid belief . . . the big: Yes! "this-is-it! this-is-right." And that w
never come until you have defeated your greatest over-powering doubt!

JOHN: My greatest doubt?

SPEAKER I: You are the biggest doubter of all. Your parents and friends laugh
you only because they can see through you. They can see that you are laughi
at yourself. You don't really want to be a minister . . . yet! Sure, it strikes yo
imagination as a fine fancy . . . as a safe and sound ticket to allow you to critici
and preach to others. This isn't enough to be a Somebody . . .

SPEAKER II: Tell him to beat it, Johnny boy. You'll have time for all that junk he
raving about. There's always time, later. Have a few laughs! Tell him to take
long rest from your affairs. He's your confusion. Come on, boy, turn your ba
on him. He'll be there when you need him. Turn your back on him now!
(JOHNNY confused lashes out at LUCIENNE who's come to say good-bye.)

JOHN: (With utter finality) I've set my mind to it. You might as well understan
It's quits with you . . . and with the ministry! . . .
(Turning back as the lights fade) For the last time . . . all of you . . . LEAVE M
ALONE!

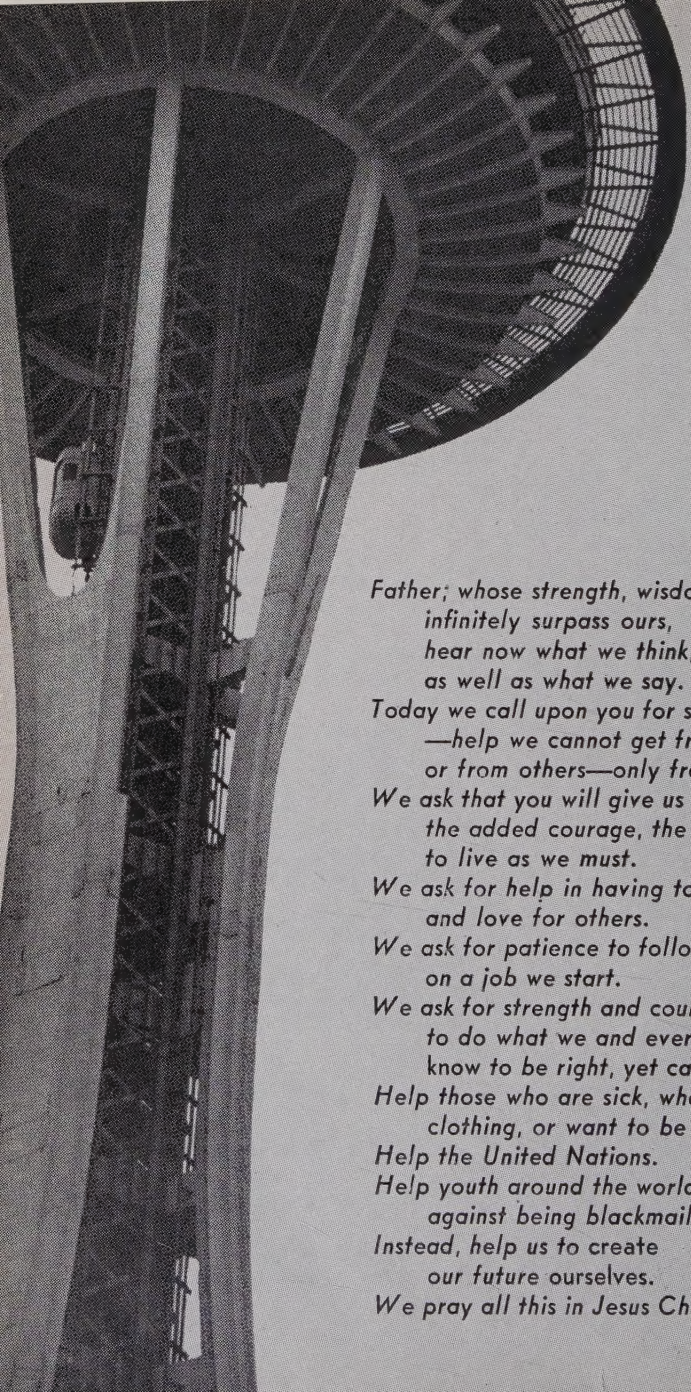
SPEAKER 1: What ever became of Somebody John? What did he learn? What did he own? About the same amount of neither . . . I'm afraid. But the laughter stopped . . . that was important.

FATHER: (Reading his letter in half anger . . . half disbelief) It isn't so much your son's grades . . . Mr. Collins . . . but his attitude has been a constant concern of the administration. There have been dangerous incidents of physical violence imposed by your son on respected members of our faculty. I see no other alternative than to inform you that we cannot accept your son for readmission for the coming semester . . . Respectfully . . . Homer A. Longmer, Dean of Admissions.

(JOHNNY comes home alone. The train station at "laugh-town" is empty now. But to his surprise and pleasure MOTHER, FATHER, and LUCIENNE are waiting to meet him . . . waiting to greet him . . . waiting to help him begin again.)

VOICE: Do not misunderstand . . .
We have not given you the happy ending . . .
Depending upon
How you treat him . . . will decide.
Because all around you . . . here . . . on the bare streets outside
And at the warmth of your dinner table . . .
There is a world
Filled with Somebody John's . . . confused . . . afraid
Full of sound and fury . . . full of life! Yet all are different.
They're the "want-to-bes" . . . doctors, lawyers, farmers, troopers
Ministers . . . And yet they are all the same . . . they **need you!**
They need **love** . . . and they need **kindness.**
Love them! Be kind to them! I watch them, one by one . . .
With interest . . . for you see . . . I, too, once had a **son!**

The Beginning



Father; whose strength, wisdom and power
infinitely surpass ours,
hear now what we think,
as well as what we say.
Today we call upon you for special help
—help we cannot get from ourselves,
or from others—only from you.
We ask that you will give us
the added courage, the added push,
to live as we must.
We ask for help in having tolerance
and love for others.
We ask for patience to follow through
on a job we start.
We ask for strength and courage
to do what we and everyone else
know to be right, yet cannot do on our ow
Help those who are sick, who want food,
clothing, or want to be loved.
Help the United Nations.
Help youth around the world in our struggle
against being blackmailed by our future.
Instead, help us to create
our future ourselves.
We pray all this in Jesus Christ. Amen.